

# 1 Chronicles

David's Line Established							
David's Line				David's Concern (Ark/Temple)			
Chapters 1–9				Chapters 10–29			
Genealogy				History			
Ancestry				Activity			
Saul's Throne to David				David's Throne to Solomon			
4143-1011 BC (3132 years)				1011-971 BC (40 years)			
Davidic Line 1–3	Tribal Lines 4–8	Priests/ Levites 9:1-34	Saul's Line 9:35-44	Accession to Throne 10–12	Respect for Ark 13–17	Military Victories 18–20	Temple Prep. 21–29

**Key Word:** Establishment

**Key Verse:** “I declare that the LORD will build a house for you: When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever” (1 Chron. 17:10b-14).

**Summary Statement:**

The spiritual view on the *establishment* of David's kingdom admonishes the remnant to *proper temple worship*—not the idolatry of the past.

**Applications:**

Trust in God's unconditional promises.

Worship God in his way—not in your own.

Ask God to enable you to see history and world events from his divine perspective.

# 1 Chronicles

## Introduction

I. **Title** Like the Books of Samuel and Kings, so the Books of Chronicles originally comprised one scroll. The Hebrew name (דברי הימים *Dib<sup>re</sup>re Hayyamim*) translates "The Words (Accounts, Events) of the Days," which in modern idiom means "The Events of the Times." The book was divided in the 250 BC Septuagint with the name *Paraleipomenon*, "Of Things Omitted," referring to data lacking in Samuel and Kings. However, this title wrongly implies that Chronicles merely supplies omissions in Kings, which does not explain the parallel accounts and different emphases. The English title "Chronicles" is perhaps best. It stems from Jerome's Latin Vulgate (ca. AD 395) as he felt it chronicles the entire sacred history.

### II. Authorship

- A. **External Evidence:** The Talmud maintains that Ezra the priest authored the work, while some Talmudists believe that Nehemiah completed the genealogical tables (1 Chron. 1–9).
- B. **Internal Evidence:** The content verifies Ezra's authorship since it emphasizes the temple, the priesthood, and the kingly line of David in Judah. The style is very similar to the Book of Ezra, and both share a priestly perspective: genealogies, temple worship, priestly ministry, and obeying the Law (*TTTB*, 100). Ezra's authorship is especially supported by the fact that Ezra 1:1-3 repeats the closing verses of 2 Chronicles 36:22-23 almost identically.

### III. Circumstances

- A. **Date:** References to Judah's deportation (1 Chron. 6:15; 9:1) show that the work was compiled after 586 BC, but another key passage shows the books were compiled after the return from Babylon. This passage (1 Chron. 3:17-24) reveals that the latest person recorded in Chronicles is Anani (v. 24) of the eighth generation from Jehoiachin (v. 17), who was taken captive to Babylon in 598 BC. Assuming 25 years for each of these eight generations places Anani's birth ca. 425 to 400 BC. However, Ezra authored the work and his ministry in Scripture does not stretch beyond ca. 445 (cf. Neh. 12:36). Therefore, the best estimate of the time of the compilation is between about 450-425 BC. The record of the Return (2 Chron. 36:22-23) also argues for a postexilic date.
- B. **Recipients:** Using the above date of 450-425 BC for compilation, the original readers must have been Jews who had been back in the land for about a century and probably had recently experienced the reconstruction of the Jerusalem walls under Nehemiah.
- C. **Occasion:** The Book of Kings (covering about the same period as Chronicles) had been written a century earlier (ca. 550 BC) and would certainly have been deposited in Jerusalem. They already had the book of Kings, so why did Ezra see a need to re-write the nation's history in Chronicles? The answer lies in his focus on the temple, designed to prevent the people from ever returning to the high places. Thus Kings records the history from a political/ethical standpoint, but Chronicles provides the spiritual/priestly view. It reminded the people that David's royal line still remained to encourage the small remnant that had returned and built a meager temple compared to Solomon's (cf. Hag. 2:3). Thus Chronicles was recorded to bolster the hopes of those who saw only a vague reminiscence of the glory of former days.

### IV. Characteristics

- A. "All the books of the Bible, thus far, from Genesis to II Kings have pursued a chronological succession of events, right from Adam's creation to Judah's captivity; but now with the Chronicles we come to a writing which does not carry us forward . . . but goes back and reviews the whole story in order to derive and apply a vital lesson, namely, that *the nation's response to God is the decisive factor in its history and destiny*" (J. Sidlow Baxter, 2:179). Technically, 2 Chronicles 36:21-23 does carry the account forward, but these three verses cover only 48 more years to the return from exile under Cyrus.

- B. Chronicles covers the same period of Jewish history begun in 2 Samuel (=1 Chron.) and stretches past 2 Kings (= 2 Chron.). This kingdom period charted appears as such:

		1 Chronicles		2 Chronicles				
<i>Books</i>	1 Samuel	2 Samuel	1 Kings	2 Kings				
<i>Kings</i>	Saul	David	Solomon- Ahaziah	Ahaziah- Zedekiah				
<i>Dates</i>	1043	1011	971	852	852 560	722	586	538
<i>Kingdom</i>	-----United-----		-----Divided-----		-Surviving-		-Returned-	

- C. By way of review (this section repeated from 1 Kings notes, p. 221), while the Books of Kings and Chronicles overlap in their records of the kingdom period, some notable differences in emphases can be cited (Constable, *BKC*, 1:484; Merrill, *BKC*, 1:591; Zuck, *BTOT*, 162):

	<b>Kings</b>	<b>Chronicles</b>
<b>Kings of...</b>	Israel and Judah	Judah (almost exclusively)
<b>Elements</b>	Royal/prophetic	Priestly (temple and worship)
<b>Evaluation</b>	Based on Mosaic Law	Based on David/worship of Yahweh
<b>Purpose</b>	Ethical: Judging both nations	Covenant: Blessing Judah due to David
<b>Author</b>	Jeremiah the prophet/priest	Ezra the priest
<b>Faith</b>	Man's faithlessness	God's faithfulness
<b>Outlook</b>	Negative: rebellion/tragedy	Positive: hope amidst apostasy/tragedy
<b>Recipients</b>	Exilic Jews (ca. 550 BC)	Postexilic Jews (ca. 440 BC)
<b>Chronology</b>	971-586 BC	1011-538 BC
<b>Emphasis</b>	Political: emphasizes the throne	Spiritual: emphasizes the temple
<b>Content</b>	Historical	Theological
<b>Attributes</b>	God's justice	God's grace
<b>Protagonist</b>	Human responsibility	Divine sovereignty

Memory Acronym: KEEP A FORCE CAP (using the first letters of each category above)

- D. If one includes the genealogical section (1 Chron. 1–9; beginning 4143 BC, see p. 84) with the narrative (1 Chron. 10–2 Chron. 36; concluding 538 BC) the original single book of Chronicles covers more time than any book of Scripture (3606 years!).
- E. Chronicles is unique in that it contains the largest genealogy in the Bible (1 Chron. 1–9).
- F. The Book of Chronicles appears last in the Hebrew Bible (see p. 51).

## Argument

The central idea in Chronicles that unifies the entire account is the temple. The author emphasizes the temple to encourage the returned remnant with the spiritual/divine view that while the Davidic *throne* is not among them, the Davidic *line* and *God Himself* is (1 Chron. 1–9); consequently, the people should learn from the judgment of their ancestors' idolatry and worship him correctly with the temple as the center of the nation's worship. The chief matter in David's reign is his abundant preparations for building the temple (1 Chron. 10–29), the major part of the account of Solomon's reign is the construction and dedication of the temple (2 Chron. 1–9), and the remainder of the book includes only the kings of Judah as the northern kingdom is not related to the temple and the Davidic line (2 Chron. 10–36). Thus the emphasis on temple worship in Jerusalem alone is given to re-establish proper worship after many years of idolatry at various worship places.

## Synthesis

### David's line established

#### 1–9

1–3	Davidic line back to Adam
4–8	Tribes (esp. Judah, Benjamin, Levi)
9:1-34	Remnant priests/Levites
9:35-44	Saul

#### Genealogy of Davidic line

#### 10–29

10–12	Accession
10	Saul's death
11–12	David's heroes
13–17	Respect for ark
13	Incorrect transport
14	Prosperity
15–16	Correct transport
17	Davidic Covenant
18–20	Military victories
21–29	Temple preparations
21	Sinful census
22	Materials and charge
23–26	Temple leader reorganization
27	Civil/Military leader reorganization
28–29	Temple priority—last acts of commissioning and offering

#### David's concern for the ark/temple

## Outline

### Summary Statement for 1 Chronicles

The spiritual view on the *establishment* of David's kingdom admonishes the remnant to *proper temple worship*—not the idolatry of the past.

- I. **The genealogy from Adam to about 450 BC encouraged the remnant that while David's throne was absent, his line was still present due to God's grace (1 Chron 1–9).**
  - A. Genealogies back to Adam emphasizing David's line taught that his throne was absent but his line still existed due to God's grace even eight generations after the exile (1 Chron 1–3).
  - B. Genealogies of the 12 tribes emphasized Judah (4:1-23), Benjamin, and Levi (6:3-80) to remind Israel to respect the Davidic and priestly lines (1 Chron 4–8).
  - C. The genealogy of priests and Levites close to the time of the compiler emphasized the legitimate priesthood required to worship the LORD (9:1-34).
  - D. The genealogy of Saul repeats 8:29-40 almost identically to introduce the death of Saul and succession of David that immediately follows (9:35-44).

**II. God blessed David's reign for his passion to build a temple for the ark to show Israel proper worship (1 Chron 10–29).**

- A. *God made David king* after God removed Saul as unfit for the kingship to show David as the ideal king (1 Chron 10–12).
1. Saul's shameful death contrasts with David's exaltation as the Messianic ideal, upon whom the rest of Chronicles is based (1 Chron 10).
  2. David's best warriors who secured his kingdom and Jerusalem are listed to show that David as a near ideal king could rally strong support from his men (1 Chron 11–12).
- B. *God rewarded David's respect for the ark* by promising the permanent dynasty of the Davidic Covenant to show how obedience leads to blessing (1 Chron 13–17).
1. God taught his holiness to David by killing Uzzah when David incorrectly brought the ark to Jerusalem as the new religious and political capital (1 Chron 13).
  2. God blessed David as king though his palace, numerous wives and children, and victories over the Philistines (1 Chron 14).
  3. God blessed David's humility after the Uzzah incident when David respectfully transported the ark to Jerusalem with sacrifices, music, and dancing (1 Chron 15–16).
  4. God rewarded David's desire to build God a house by promising David a house (dynasty) in the Davidic Covenant to teach blessing for obedience (1 Chron 17).
- C. *God rewarded David with victory* over the Philistines and other nations to show him as a righteous king to whom God had promised an eternal dynasty (1 Chron 18–20).
- D. *God blessed David's worship* by selecting the temple site, organizing the materials and leaders, and commissioning the work to encourage temple worship (1 Chron 21–29).
1. God identified the temple site in David's prideful census of his military might by stopping his judgment at this site (1 Chron 21).
  2. David prepared for the temple construction by collecting the materials and charging Solomon and Israel's leaders to build it (1 Chron 22).
  3. David prepared for the temple service by organizing the leaders for the new temple worship since the tabernacle would soon be obsolete (1 Chron 23–26).
    - a) The Levites (Gershonites, Kohathites, and Merarites) took new maintenance roles since their tabernacle moving roles would be unnecessary (1 Chron 23).
    - b) The priests divided into 24 divisions to offer sacrifices before the LORD in two-week rotations each year (1 Chron 24).
    - c) The musicians were organized into instrumentalists and singers to offer praise to the LORD in the ministry of prophesying (1 Chron 25).
    - d) The temple officers were organized into gatekeepers, treasurers, and administrators for smooth functioning of the temple (1 Chron 26).
  4. David organized the leaders of the nation of Israel into a unified military and political structure to safeguard the temple from enemies (1 Chron 27).
  5. David's final acts before his death affirmed the temple's importance (1 Chron 28–29).
    - a) David commissioned Israel and Solomon to follow God's design for the temple building and service by Levites and priests (1 Chron 28).
    - b) David gave his own wealth, accepted the people's gifts, praised God publicly, and reaffirmed Solomon as heir to affirm the temple's importance (1 Chron 29).

## Chronicles vs. Samuel/Kings

What's <u>Missing</u> in Chronicles but Included in Samuel/Kings?	What's <u>Included</u> in Chronicles but Missing in Samuel/Kings?
These are generally <i>negative</i> elements or related to Israel and royalty.	These are generally <i>positive</i> elements or related to Judah and the temple.
Michal despises David at ark (2 Sam. 6:20b-23)	Levites honor God at ark (1 Chron. 16:4-42)
Discipline aspects of the Davidic covenant (2 Sam. 7:14b)	Identification of the temple site even as God disciplines David's prideful census (1 Chron. 21:27-22:1; cp. 2 Sam. 24:25)
David's adultery with Bathsheba, murder of Uriah, and confrontation by Nathan (2 Sam. 11:2-12:25)	Divisions of Levites (1 Chron. 22-27)
David's troubles with Absalom (2 Sam. 13-19)	David's charge to Israel and Solomon and prayer (1 Chron. 28:1-29:22a)
Sheba's rebellion put down (2 Sam. 20)	Enterprises of Rehoboam (2 Chron. 11:5-23)
The execution of the Saulites (1 Sam. 21:1-14)	Abijam of Judah defeats Jeroboam of Israel by honoring the temple (2 Chron. 13:3-21)
Adonijah's rebellion against his father David (1 Kings 1)	Revivals under six kings of Judah, all "sons" of David (cf. p. 280)
David's charge to Solomon to avenge his opposers (1 Kings 2:1-9)	David's charge to Solomon to build the temple (1 Chron. 22:2-19)
Negative information on the kings of Israel and Judah (e.g., 1 Kings 13:1-14:20 on Jeroboam; 1 Kings 15:25-21:29 on others)	Positive details about kings of Judah: Asa (1 Chron. 14:6-15:15), Jehoshaphat (2 Chron. 17:1-19), Hezekiah (2 Chron. 32:27-30), etc.
Stories of Elijah (1 Kings 15:25-21:29) and Elisha (2 Kings 2:1-8:15; 13:14-25) since they ministered primarily in Israel	God's discipline by plague and enemy invasions upon Joram of Judah for his evil ways (1 Chron. 21:11-20)
Negative events after Judah's fall (2 Kings 25)	Renewal of Passover (2 Chron. 30) and other reforms of worship (2 Chron. 31)
Two falls of Israel (2 Kings 17:1-41 and 17:5-6; 18:9-12)	The end of Judah's exile (2 Chron. 36:22-23)

# A Synoptic Harmony of Samuel, Kings, and Chronicles

James D. Newsome, Jr. *A Synoptic Harmony of Samuel, Kings, and Chronicles: With Related Passages from Psalms, Isaiah, Jeremiah, and Ezra.* Grand Rapids: Baker, 1986

I Kings 4:31-5:5

than all other men, wiser than Eihhan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about. (2)He also uttered three thousand proverbs; and his songs were a thousand and five. (3)He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall; he spoke also of beasts, and of birds, and of reptiles, and of fish. (4)And men came from all peoples to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.

## 61 Solomon's Preparations for the Temple Construction

I Kings 5:1-18; 7:13-14

I Kings 5:1-8

(1)Now Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father; for Hiram always loved David.

(1)Now Solomon purposed to build a temple for the name of the LORD, and a royal palace for himself.\*

(2)And Solomon assigned seventy thousand men to bear burdens and eighty thousand to quarry in the hill country, and three thousand six hundred to oversee them.†

(3)And Solomon sent word to Hiram the king of Tyre:

(2)And Solomon sent word to Hiram,

(3)“You know that David my father could not build a house for the name of the LORD his God because of the warfare with which his enemies surrounded him, until the LORD put them under the soles of his feet.

(4)But now the LORD my God has given me rest on every side; there is neither adversary nor misfortune.

(5)And so

I purpose to build a house for the name of the LORD my God, as the LORD said to David my father,

“As you dealt with David my father and sent him cedar to build himself a house to dwell in, so deal with me. (4)Behold,

I am about to build a house for the name of the LORD my God

\* Cf. I Kings 5:5.  
† Cf. I Kings 5:15.

II Chronicles 9:26

had the villages of Jair the son of Manasseh, which are in Gilead, and he had the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars); (14)Ahinadab the son of Iddo, in Mahanaim; (15)Ahima-az, in Naphtali (he had taken Basemath the daughter of Solomon as his wife); (16)Baana the son of Hushai, in Asher and Bealoth; (17)Jehoshaphat the son of Paruah, in Issachar; (18)Shime-i the son of Ela, in Benjamin; (19)Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan. And there was one officer in the land of Judah.

## 58 The Extent of Solomon's Kingdom

I Kings 4:20-21

(20)Judah and Israel were as many as the sand by the sea; they ate and drank and were happy.

(21)Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt; they brought tribute and served Solomon all the days of his life.

II Chronicles 9:26

(26)And he ruled over all the kings from the Euphrates to the land of the Philistines and to the border of Egypt.

## 59 Solomon's Wealth and Power

I Kings 4:22-28

(22)Solomon's provision for one day was thirty cors of fine flour, and sixty cors of meal, (23)ten fat oxen, and twenty pasture-fed cattle, a hundred sheep, besides harts, gazelles, roebucks, and fatted fowl. (24)For he had dominion over all the region west of the Euphrates from Tiphisah to Gaza, over all the kings west of the Euphrates; and he had peace on all sides round about him. (25)And Judah and Israel dwell in safety, from Dan even to Beer-sheba, every man under his vine and under his fig tree, all the days of Solomon. (26)Solomon also had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. (27)And those officers supplied provisions for King Solomon, and for all who came to King Solomon's table, each one in his month; they let nothing be lacking. (28)Barley also and straw for the horses and swift steeds they brought to the place where it was required, each according to his charge.

## 60 Solomon's Wisdom

I Kings 4:29-34

(29)And God gave Solomon wisdom and understanding beyond measure, and largeness of mind like the sand on the seashore, (30)so that Solomon's wisdom surpassed the wisdom of all the people of the east, and all the wisdom of Egypt. (31)For he was wiser

I Kings 4:13-31

Chronicles Clip #3

C. Zanziper (Reubeni Foundation, Jerusalem)

Chronicles

NEWS OF THE PAST

NO. 1 1907

VOL. I, NO. 11

KING SAUL DIES HERO'S DEATH

TO OUR READERS

With this issue, we renew publication after a 3-day break brought about by the Philistine invasion. CHRONICLES is moving to Hebron — the city in which David has just been crowned King of Israel — and will henceforth be published in that city. The paper's position with regard to the present contest for the crown is set forth editorially on Page 2.

Who's King of Israel?

DAVID AND ISH-BOSHET BOTH CLAIM CROWN

David, Crowned in Judah, Bases Claim on Anointment by Samuel

By a Staff Writer

HEBRON, 23 AV. — Ariahar, sole survivor of King Saul's notorious massacre of the priests of Nob today placed the crown of kingship on the head of David ben Yisakl of Bethlehem — the man anointed by the late Prophet Samuel to be Saul's successor.

David is 30 years old. The ceremony was performed near the Cave of Machpelah, where the Patriarchs and their wives are buried. The prophets Gad and Nathan testified before the Elders of the tribe of Judah that David has been anointed by Samuel. It is upon this anointment that David bases his claim to the throne of Israel. At the moment, only the tribe of Judah supports David's claim.

THE SCEPTRE — AND JUDAH

In order to show that it was appropriate that the tribe of Judah should receive the crown, the prophet Gad read out the blessing bestowed upon Judah by his father, Jacob: "Judah, you are the one whom your brethren shall praise. Your hand shall be on the neck of your enemies. Your father's scepter shall be yours before you. . . . The scepter shall not depart from Judah, nor a scepter from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

his claim. It is hoped here, however — and several speakers today gave expression to this hope — that the other tribes will soon follow Judah in recognizing David as King of Israel.

David Dejected It was a sad and weary David who arrived in Hebron yesterday, dressed in sackcloth and mourning the death of King Saul. His appearance aroused considerable astonishment among the local populace. They had expected a jubilant David, not one who was genuinely grief-stricken.

Among those who know him, David's grief was no surprise. Even in the best of times, when Saul pursued him and sought to take his life, David always showed a deep respect for King Saul, whom he recognized as the Lord's anointed.

The Prophet Gad, in his address after the coronation, mentioned this admirable trait of David's, pointing out that this was one of the things that Continued on P. 4, Col. 1)

Ish-Boshet Says He's Legal Heir

(Chronicles News Service)

MACHANAIM, 23 AV. — Ish-Boshet, Saul's fourth and sole surviving son, was crowned King of Israel today, in the presence of tribal dignitaries and under the supervision of Abner ben Ner, Commander-in-Chief of the Israel Army.

CIVIL WAR AVERTED

By Our Correspondent

HEBRON, 23 AV. — It was only through the determined intervention of the Prophet Nathan that a civil war between the supporters of David and the adherents of Ish-Boshet was averted today. The last speaker at David's coronation, Aviahar ben Teruah, demanded that the men of Judah march on Machanaim, Ish-Boshet's capital, so as to unite all the tribes of Israel under David's kingship.

The proposal won wide approval among the assembled crowd, but the Prophet Nathan interrupted the speaker and severely reprimanded him and those who would follow him for their unwise action. He pointed out that such action will only lead to disaster! Let there be a king in Machanaim and one in Hebron. The future will show which of the two has been chosen by the Lord. When the time comes, all Israel will understand — and will come to the King of their own accord."

"With our land surrounded by enemies," Nathan exclaimed, "you want to make war upon your own people! Such action will only lead to disaster! Let there be a king in Machanaim and one in Hebron. The future will show which of the two has been chosen by the Lord. When the time comes, all Israel will understand — and will come to the King of their own accord."

It has been learned that this pronouncement of Nathan's has David's sanction and that David does not intend to provoke a conflict with the rest of the tribes.

TYRE ALSO HAS A NEW KING

(Foreign News Service)

TYRE. — Tyre, the city which in recent years has risen to a position of leadership among the cities of the Phoenician coastal plain, also crowned a new king this week. Crown Prince Abibaal succeeded his father to the throne of Tyre when the latter died earlier this week. Abibaal's heir to the throne is Hiram, his first-born son.

Takes Own Life on Mt. Gilboa As Israelite Army Collapses Under Philistine Onslaught; 3 of His Sons Killed in Action

By Our Military Correspondent

WITH GENERAL ABNER AND THE REMNANT OF THE ISRAELI FORCES, SOMEWHERE IN GILEAD, 21 AV. — King Saul is dead. Jonathan, Abner, and Malchishai, three of his four sons, are dead. And the bodies of hundreds of Israelite troops lie strewn on Mount Gilboa and in the Valley of Jehoiachin — after the most savage battle to be fought in any war within our memory.



MT. GILBOA and vicinity: Scenes of tragic events

MAN EXECUTED WHO BOASTED HE SLEW KING

(Chronicles News Service)

ENKLAG (Delayed). — A young Amalekite who boasted to David that he had personally killed King Saul was executed by David for having raised his hand against the Lord's anointed.

The Amalekite, who arrived in Ziklag just a few hours after David's return from a successful military expedition against the Amalekites in the Negev, apparently thought he was bringing David a welcome piece of news.

But when he told David of the Israelite disaster on Mount Gilboa, David to the punishment of his informant, rent his clothes and broke into bitter tears.

Convicts Himself

Later, David had the Amalekite brought before him and questioned him minutely about the happenings on Mount Gilboa. According to the young man's story, King Saul was wounded and in a hopeless position when he asked the Amalekite to put him to death. The Amalekite complied with the King's wish, he said, and stabbed him to death. In support of his contention, the brazen young man then produced Saul's crown and arm-band.

Influriated by the affront of the man, who obviously expected a reward for his foul deed, David ordered Joab ben Zeruah, his aide, to cut him down. The command was carried out on the spot.

WHY did Israel lose this crucial battle against the Philistines?

READ GENERAL ABNER'S ANSWER Behind the News PAGE 3

MAP: Our Country As It Looks Today — P. 4

The hastily-conscripted, ill-prepared Israelite army, which met the invading Philistines in the Jezreel Valley yesterday morning, has been completely routed, and the Philistine hordes are swarming unchecked over the countryside.

All night long, men, women, and children all over Israel have been fleeing their homes — puzzled and bewildered at Israel's sudden turn in fortune, and terrified lest they be over-run by the merciless foe.

The battle reached its terrific climax shortly after midnight, when the fighting was turned into a one-sided slaughter, with the

Jonathan's Son Badly Injured

GIBEON, Benjamin. — Jonathan's 6-year-old son, Mephiboshet, sustained heavy injury to both his legs today when his nurse, in her haste to match up the child and flee the approaching Philistines, dropped him to the ground. It is feared the boy may be crippled for life as a result of the accident. His father, King Saul's first-born, was killed in yesterday's battle.

Philistine chariots riding over our footmen, and their lethal arrows doing the rest.

Retreat to Gilboa Those who managed to escape the carnage, among these King Saul and his sons and the commander-in-chief, General Abner, fled to Mount Gilboa for a last stand. Many did not stop there but made straight for the Jordan. General Abner and many others sought shelter not far from where the King was making his stand. Those who declined to take cover and remained with the King were killed by the Philistine archers. One, who had been hit and was badly wounded, finally took his own life by falling on his sword.

The remnant of the beaten Israelite army, including King Saul's only remaining son, Ish-Boshet, fled to the opposite side of the Jordan, where they were joined later by General Abner and members of his staff. They are headed in the direction of Machanaim, where they are expected to set up their headquarters.

The commander stated that he himself had led the King, with a company of soldiers, to the slopes of Mount Gilboa, figuring that there he would be out of immediate danger, and hoping he might be able to make an effective stand there on the mountain. But things worked out otherwise.

Saul's Body Rescued From Enemy Hands

By Our Correspondent

YAVESH-GILEAD, 22 AV. — In a daring nocturnal manoeuvre, a group of Israelite youngsters from Yavesh Gilead last night rescued the bodies of King Saul and his three sons, to lay them to rest in Israel soil.

The corpses previously had been fastened by the Philistines to the wall of Beth Shan, which fell into Philistine hands after the Battle of Mount Gilboa.

King Saul's corpse had been stripped of its armor, and his head had been severed from the body. The youngsters, who be-

David's Family Returns From Moab Exile

(Chronicles News Service)

BETHLEHEM, 22 AV. — David's family — his parents, his sisters-in-law and their children — returned today from their voluntary exile in Moab, which had served as a haven for them during the days of David's persecution at the hands of King Saul.

The returning party numbered more than 90. While in Moab, the Tishbi clan resided in the tents of the families of Ruth and Orpah of Moab, who married the sons of Avimelech and Naomi three generations ago. Tishbi is a grandson of Ruth.

Leading Events During King Saul's Reign

- Victory over Amalekites at Yavesh Gilead.
Establishment of Israel's first standing army, numbering 3,000 men.
Victory over invading Philistine army at Michmash.
Victory over Amalek and Bamozel's domination of Saul for having spared Amalekite king and entia.
Appointment of David as private musician and armour-bearer to the King.
David's spectacular triumph over Goliath and Israelite rout of Philistines.
Promotion of David to army commander.
Marriage of David to Michal, daughter of King Saul.
Saul's pursuit of David, following David's growing success and popularity, and David's flight to Philistia.
Philistine rout of Israelite army in Jezreel Valley and on Mount Gilboa.

Philistine Masses Go Wild As Victorious Army Returns

Special to CHRONICLES

ENKLON, Philistia, 22 AV. The wild victory celebrations were set off in Enklon today, as the first returning unit of the victorious Philistine army began to stream into this city.

When the severed head of King Saul was paraded through Enklon's main thoroughfare, the mob laughed and screamed with delight.

People shouted until they were hoarse. Jokes of the lowest calibre circulated among the men and women mobbing the streets, and their merriment knew no bounds: The coarser and more obscene the jest, the louder the raucous laughter with followed.

And there was no end of boasting from the ranks of the homecoming soldiers. "This time we really gave it to them!" announced one exuberant warrior, "wiped them out to man!"

A loud cheer went up when another shouted: "From now on, Philistia will be master in these parts!"





## Family and Ancestry of David

John H. Walton, *Chronological and Background Charts of the Old Testament*

<b>ANCESTRY</b> (Ruth 4:18-22; 1 Chron. 2:1-15)		
Patriarchs	Abraham — Isaac — Jacob — Judah	
Egypt	Perez — Hezron — Ram Amminadab — Nahshon	
Conquest and Judges	Salmon — Boaz — Obed — Jesse — David	
<b>FAMILY</b> (2 Sam. 3:2-5; 5:14-16; 1 Chron. 3:5-8)		
Children of Jesse	Wives of David	Sons of David
Sons: Eliab	Ahinoam	Amnon (killed by Absalom)
Abinadab	Abigail	Chileab (died in youth)
Shammah	Maacah	Absalom (killed by Joab)
Nethanel	Haggith	Adonijah (deposed by Solomon)
Raddai	Abital	Shephatiah
Ozem	Eglah	Ithream
David	Bathsheba	Solomon, Shimea, Shobab, Nathan
Daughters: Zeruiah (mother of Joab, Abishai, Asahel)	Michal	None
Abigail (mother of Amasa)	Various Concubines	Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Eliada, Elishama, Eliphelet